

# TRADITION OF MELUKAT WAYANG AS A HINDU EDUCATION MEDIA IN TINGGARSARI VILLAGE, BUSUNGBIU DISTRICT, BULELENG DISTRICT

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## ABSTRACT

*Religion is something that is very important in human life, if his teachings are understood and executed properly then it will deliver people a better path. But so far the teachings developed in Hindu Religion in Bali are still tongkon or something that is accepted only based on hereditary without a clear understanding of philosophy. One of the most frequent ceremonies in the village of Tinggarsari, Busungbiu District, Buleleng Regency is the ceremony of Melukat Wayang Bagi as a medium of Hindu religious education, where the purpose of puppet theater is to be a suputra, spiritual cleansing, and as a religious tradition.*

*From the result of the research, it can be concluded that 1) Meaning of Wayang Movement Ceremony as a media of Hindu Religious Education in Tinggarsari Village, Bulungeng District is as a medium to educate children to become suputra, spiritual cleansing and religious tradition. 2) Ceremony procession of opening the media as a religious education media Hinduism in the village of Tinggarsari District Buleleng regency is starting with the physical cleansing for the ceremony, then the praying of beakaon and prayascita, the making of the throne of perfection, the prayer, the last is the procession of the journey. 3) The values of Hindu religious education that exist in the melukat ceremony, Buleleng District is the Value of Education Tattwa, Value Education Susila, the Value of Education Ceremony.*

**Keywords: Puppet Wayang, Education, Hindu Religion**

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## I. INTRODUCTION

Religion is very important for the life of the nation and also the state. In-depth knowledge of religion will lead one to both happiness and inwardness (Tim compilers, 1: 2009). It is undeniable that this also applies in Hinduism where Hinduism will be able to give good guidance to its people when it can be understood, understood, and also implemented in everyday life.

In the teachings of Hinduism known as the Three Basic Framework of Hindu Religion namely: Tattwa (philosophy), Susila (Ethics), and Ceremony (Ritual). These three things should be understood and practiced by Hindus. The three basic karangka above are interconnected which is a unity that provides

the function or the implementation of religious events of Hindus. Therefore, it is expected that the implementation of Hinduism is always based on these three basic karangka (Triguna, 1994: 73-74).

One form of implementation of Hinduism in Bali is a ceremony melukat which is custom made by every Hindu, melukat is actually a tradition that is 6000 years since the Vedic era. In the Vedas mentioned there are three places to melukat namely: springs (kelepan), rivers, and sea. However, in the development of Hindu in Bali, melukat somewhat widened its scope, which is also done outside the three places that are written

in the Vedas. Melukat is a form of cleansing or cleansing ceremony for human by using certain media, this is one of the goals of Panca Yajnya same thing expressed in Hindu religious education for college expressed in Panca Yajnya Dewa Yajnya, Bhuta Yajnya, Manusa Yajna, Pitra Yajnya, and Rsi Yajnya almost entirely on its parts mean the purpose to clean, purify, besides as an offering, so melukat is one form of Manusa Yajnya ceremony.

But the ceremony actually melukat not only use the absolute means such as water, but sometimes also in accompanied by media or other means Such as ceremonies melukat wayang, where in addition to using water media also uses the medium of wayang as one of the ingredients. The wayang wayang is one of Manusa Yajnya ceremonies that is commonly performed in the village of Tinggarsari, Busungbiu District, Buleleng Regency.

Nowadays many people do not know about the nature of the Puppet movement, most people receive the puppet theatrical ceremony is only a tradition that is received from generation to generation, so that people do not have a strong understanding of the implementation of the ceremony, so the implication is that the community will be vulnerable to not implement it. Indeed the implementation of the puppet awakening ceremony has a very important function in instilling the values of Hindu religious education. Indeed, in this study studied in three things, namely: 1) Why the wayang filming ceremony is done in the village of Tinggarsari Busungbiu District, Buleleng Regency, 2) How is the Procession of Wayangdi Punctuation Ceremony in the Village of Tinggarsari, Kec. Busungbiu Buleleng Regency? 3) What are the values of Hindu Religious Education contained in the Wayang Pengingatan Ceremony of Desa Tinggarsari, Kec. Busungbiu, Kab. Buleleng? These three formulations of the problem should necessitate a deeper review.

## **II. RESULT AND DISCUSSION**

### **2.1 Implementation Ceremony Melukat Wayang As Media Education Hinduism in the Village of the District of Busungbiu, Buleleng Regency.**

When viewed from the human state which is identical with the human being as a symbol beings then at the ceremonial level there is also a symbol that has meanings. A symbol is a thing or circumstance that is the delivery of understanding of objects. Manifestations and characteristics of symbols are not limited to physical cues but also tangible use of words, in short the symbol serves as a leader of understanding the subject to the object (Triguna 2000). This gives an explanation that in each action contains a symbol which aims to explain everything that delivers the subject to the object. So that the ceremony melukat wayang is a symbol, in an event has explicitly stored meanings that need explanations.

#### **a) Inculcates the nature of Suputra**

Balinese people tend to agree with the idea that wayang kulit has three meanings in the social life of its culture, as a medium of education, entertainment and also the accompaniment of a religious ceremony. Ceremony of painting / ruwatan, by means of puppets, loaded with noble values in which contained the value of education, moral, ethics presented symbolically. Submission of symbolic messages meant that the values expressed can be preserved, this would be very different if the message is delivered in the usual way (Wicaksana, 2007: 183). Ruwatan ceremony has been running since long which is the result of expression and appreciation of the people of Bali. Viewing it is the result of community interaction to the surrounding world environment which then used as a means of education that is used to instill the values of life as essential life provision to achieve tranquility, safety and happiness born and inner. Besides that melukat wayang for Tinggarsari

society also contains the messages so that as a civilized man we must be responsible to improve the dignity and prestige as a man who has the nature suputra.

### **b) Spiritual Cleansing Means**

As it is known that every activity of motion activities, deeds and work done certainly have a particular purpose and purpose, as well as ceremonial pangahatanatan has its own goal as well. In his chess book yadnya mentioned that the purpose of the ritual ceremony is to clean up one's inner birth. Born cleaned with water, inner cleansed with puja-puja inner power of ceremonial leadership by using means of upakara or banten (Team Compilers, 1975: 36). Similarly, in the dictionary of Bali-Indonesia, it is mentioned that the word of the penance is derived from the word meaning of ruwat, then becomes nglukat (due to alteration of anuswara ng) which means meruwat, liberating (Dinas Pendidikan Dasa Prov Dati I Bali 1991: 427). While in the general dictionary of Indonesian language that the word means to paint melukat, regardless of the goods in the painted (Poerwadarminta, 1984: 661).

Reincarnate time will be brought due (good) bad deeds during his past life called karma wesana that is the traces of deeds. Similarly, in the present life of purity it must be maintained properly because it is a provision. Especially to the people who are niskala indeed must melukat puppets of course this obligatory mandatory to be implemented, it can be seen clearly from the presence of tirtha (holy water) such as tirtha pebersihan.tirta pengebatan, and also sejesninya. The ritual ceremony will be fruitful if it is based on sradha, which means that the implementation of yadnya must be carried out with confidence.

### **c) Religious Tradition**

Base and form Religious traditions are often found to be difficult to change because

they are already integrated into people's lives. Therefore, it seems that religious traditions have been established as norms that are standardized in the life of society itself. In the education of religious tradition is a social element that has been rooted in the life of society and difficult to change (Sukrawati, 18,2010).

Religious traditions that have been considered raw by the community supporters. Thus religious traditions are already the norms of reference in the life and behavior of society. From religious traditions as primary institutions, and supported by traditional culture will be difficult to change because it is already a tradition concerning the self-esteem of its adherents. So it can be concluded that the ceremony of wayang melukat performed in the village of Tinggarsari is one of the religious traditions that have been very inherent in the life of the community so it is difficult to be abolished, although in general there are no standard rules that bind it.

### **2.2 Procession of Implementation Ceremony Melayangat Wayang Sebagai Media Education Hindu religion in the village of Tinggarsari Busungbiu District, Buleleng Regency.**

In yadnya activities will not be separated from the ceremony, the ceremony is anything that has to do with action or movement (Son of Kemenuh, 1989: 6). The word ceremony in the Indonesin speak is upacara, comes from the Sanskrit word "upa and Cara". The word upa means being around or showing all actions, while the way is the movement around human life or human activities in an effort to connect with all the ista dewata (Oka suparta, 1997: 34).

Each ceremonial act of course has a series or struc- tures that must be passed, it is also visible from the ceremony melukat wayangbagi Tinggarsari village community. The procession of ceremony of wayang

wayang, Procedure of procession of Wayang Melukat implementation process besides focusing on ceremonial procession also can not be separated from the use of upakara (banten). Banten is symbol of the embodiment of Hindu bhakti to Ida Sang Hyang Widhi Wasa.

Regarding the timing of the ceremony to perform an erratic wayang melaknakan usually performed on the day of birth or otonan. Wayang melukat ceremony in addition to using water and bebantenan facilities also use wayang as the main element in making tirta pengluktan.

### **2.3 The Value of Education Contained in the Ceremony Melukat Wayang as a medium of Hindu Religious Education in the village of Tinggarsari Kec. Busungbiu Buleleng Regency.**

The word value means “qualities or things that are important or useful to humanity” (Poewardarminta, 1985: 667). Hinduism is a very complex religion where in each of its teachings contained various important teachings in life. In the wayang wayang that made of course there are values of Hinduism Education is implanted to the community, the values tersebutlah which later can form a character.

#### **a. The value of Tattwa’s Education (Philosophy)**

The word tattwa comes from Sanskrit which can be translated with truth and reality. In general understanding tattwa is a human view of the world as a whole that includes the human view and the essence of God’s deity in creating human beings through the form of triangers.

- Suksma Sarira, formed by atman because atma is a small spark of Sang Hyang Widhi (Parama Atma).

- Anta Karana Sarira (soul). The soul is the sprinkling of atma, as the driving agent (body of cause) and at first has the same purity as the atma.

- Stula Sarira (rough body). This body is formed by the panca maha butha, which is in life by the body of atma and as the body of the movement is rohka so that man appears to live and berkarma.

Seeing from the above description, can be picked meaning and understanding that at the time of newborn purity and purity of the body has been influenced by the karma of wesana life in particular doing good deeds including performing the ceremony of resistance as one of human way to make karmic improvement.

In the ceremony melukat wayang is concerned about the value of truth about the essence of Ida Sang Hyang Widhi. That in the ceremony there is an absolute truth that lies in the Almighty God as the creator of the universe and its contents, which includes worship and obedience to the one God and the most essential truth that is worth obeying.

It provides education to the mausian people in order to always maintain the purity of the self in the birth and also the inner by closer to God Almighty and reminds the human race to not forget the god, and not distanced themselves from the God Almighty. Associated with the tradition of wayang melukat contains an expectation that the child be born safely, clean, sacred both physical and spiritual so that later achieved in accordance with what is expected by us together that has noble qualities.

#### **b. Value of Susila Education (Ethics)**

The word susila comes from a sanskrit word consisting of two syllables namely “su” which means good, noble while sila means behavior or attitude and norm, which contains polite, polite, regulatory, command and norm. (Team compiler of Big Indonesian Dictionary). So susila contains the notion of norms that either show the attitude towards fellow norms or religious perinah derived from the revelation or the word Ida Sang Hyang Widhi Wasa.

The most important is that only humans have tri pramana, that is word, bayu, idep among other living creatures and who can carry out the Tri Kaya Parisudha Trial, Kayika parisuda (do good), Wacika parisudha (saying good), manachika parisudha (befikir the good). In the book of Saracamuscaya Sloka 9 is mentioned as follows:

*Ri sakwehning sarwa butha, iking janma mwanng juga wenanggumayaken ikang subha asubha karma, kuneng panetas akena ring subhakarma also ikang ashuba karma, phalaning dadi mwanng.*

Meaning: among the living beings, only those born as human beings can do good or bad deeds, melt into the good deeds of all bad deeds, so the goal is transformed into human (menaka, 1985: 17).

Then the value of moral education contained in the ceremony melukat is expected to have a calm atmosphere, filled with peace, courtesy, and sanctity. It encourages a person to stay patient and be restrained in order to be peaceful and holy, because good behavior is a tool for keeping the dharma. Based on the above information can be disampaikn that the ethical education value contained in the tradition of wayang melukat is so that someone can refrain and for someone's behavior can be better and get a good offspring and also noble. Besides, we are reborn as a man who has a tri-praman can also keep all the forms of purity of himself both coming from mind, blessing, and also deeds .

### **c. The Value of Ritual Education (Ceremony)**

The ceremony is a doctrine concerning the ordinances of performing religious ceremonies. In reality the people in Bali are the most prominent is the implementation of the ceremony in the form yajnya.

Based on the above description that the Ceremony is the implementation of yajnya or sacrificial sacrifice whose realization is most

visible in the community. In performing a ceremony it is necessary to supply the ritual supporting itself, called upakara or banten. To know the banten used, how to manufacture, and how the implementation of the ceremony required a process called the process of learning or education.

The ceremony is a reflection (reflection) of consolidation in the heart in worshiping Ida Sang Hyang widhi Wasa yag is based on the feeling of sujud devotion and kaiklasan sacrifice to him and his manifestation. Every religious ceremony always pays saraa offerings to God Almighty. Upakara is a tool of praying in the form of materials and tools in carrying out ceremonies that have a very important meaning.

The value of upuk education that is found in the ceremony melukat wayang is a guidance of the teachings and also guidance to make Hindus, polite people, obedient to carry out the teachings of religion and become a wise and wise person who always can control himself and have a sense of love for all creatures live in this world.

### **Conclusion**

1. Meaning of wayang media of Hindu religion in Tinggarsari Village, Busungbiu Subdistrict, Buleleng Regency is As a medium to become suputra, spiritual cleansing, and religious tradition.
2. The procession of the ceremony melukat wayangsebagai media of Hindu Religious Education in the village of Sungai Busungbiu District Buleleng is starting with the physical cleansing for those who will in upacara, then praying of beakaon and prayascita, making tirta pemaluatan, sembahyang, the last is the procession of trespassing.
3. The values of Hindu religious education that exist in the ceremony of melukat wayang, Tinggarsari village, Busungbiu District, Buleleng Regency is the Value of

Education Tattwa, Value Education Susila,  
Value of Education Ceremony.

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